and power prevents him from keeping the object of His 1_^
in bis company and being ever active m its welfare. But
his docs not apply to God who is infinite in knowledge and
Power aid perfect in goodness. The separation of the
child from the Supreme Father a id Mother is impossible and
noli^can be imaged of the child's good, in achieving
w^e Supreme Parent is ever active. Infinite knowled^
power, holiness, beauty aid sweetness are treasured *m* His
So^e That He will impa't thess to His children ever and
ever is the only truth consistent with his perfect nature.
Whatever happens to the body at death, the souls of
God's dear children who so cling to Him, in love a-id faith,
a-e positively sure of never fating away out of His presence,
never going out of His hand. It is in the highest degree
improbable that' He would create a id encourage such passion-
ate affection towards Himself, knowing all the while that with
one stroke of the Scythe of Death, all this loving intercourse
would absolutely come to ai end ever more. And if, further,
we see what graid endeavours aid noble sacrifices have been
made during this life for the one sole purpose of being good
aid growing better, and with the one chief hope of becoming
at last so pure aid holy as perfectly to satisfy the requisitions
of a perfectly Holy aid Loving God, then we may fairly
say that nothing is so improbable as that a

gojd God would
disappoint those high and disinterested
hopes aid reward
those conscientious sacrifices by ruthless,
heartless extinc-
tion. Were that possible, it would be a servile
flattery and a
conscious falsehood to say that He is
Ananiam as proclaimed
by the Rishis.
To take even lower ground, it seems highly
improbable
that God takes no cognizaice of the true aid
beautiful
love which sometimes exists between us in
our several relations,
a id that He sepa-'aces finally aid for ever at
death the souls
which truly loved each other on earth. At
nightfall, or